

THE
BUILDING
THE
TOWER
OF
SALVATION;
BEING A
Preparation Sermon,

By Mr. JAMES SIMSON, late Minister
of the Gospel at *Airth*.

Luke xiv. 28.

*For, which of you intending to build a Tower,
siteth not down first and counteth the Cost,
whether he hath sufficient to finish it? &c.*

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Luke xiv. 28. *For, which of you intending to build a Tower, sitteth not down first and counteth the Cost, whether he hath sufficient to finish it ? &c.*

WE shall give you the Sense of the Words, and the Scope, which is this, That Persons would be well resolved and determined about the Matters of their Salvation. When Christ says, that no *Man* buildeth a Tower, but he first sitteth down and counteth the Cost, whether he hath sufficient to finish it; He holds ay, that Persons would be well resolved and determined in and about the Matter of their Salvation, lest they meet with a Beguile and a Disappointment.

We shall give you only one Doctrine from the Sense and Scope of the Words, which is, To make
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believing Christians, such as shall be able to bring the Work of their Salvation to the Head-stone, and to finish it: He must be at a solid Determination about the Business, to make a solid Work. One that shall be able to bring the Work of their Salvation to the Head-stone, and to finish it, he must be at a solid Determination how he shall through that Work; it is requisite that he sit down and count the Cost, that he seriously resolve with himself, whether he be able to bring the Work of his Salvation to Perfection or not.

That which we intend to speak a little to, in the *first* Place, is, What it is for Folk to be solidly and seriously reckoning about the Expence of this Building? what it is for Folk solidly to reckon on the true Cost and Expence of this Building about the Matters of their Salvation?

In Answer to this, there are three Expences of that Building, as there is in other Buildings. *First*, We would be reckoning about the true Expences of this Building. You must sit down and see what Religion will cost you. *Secondly*, You must reckon with your selves, whether ye have a Heart to be at all this Cost and Expence, which you must be at, if ye build that Work. *Thirdly*, Ye must reckon with your Purse if ye have sufficient to be at all this Cost and Expence, which you must be at, ere you through that Work.

As to the *First* of these, You would reckon well what Religion will cost. Folks that are about the Building of a House, use to reckon what it will cost them ere they finish it; and they use to reckon with skilful Folk, and see what will do it. Now, it will not be unneedful to enquire at some of the Lord's People, what Religion will cost you:

For ye will not get sufficient Knowledge of it from any Body; but them that have finished this Work; therefore it is best to consult with the most skilful Men in Religion, what it will cost you. You would consult with the Great Master of the Work; for truly none can inform you but Himself. Consult with Him, and He will tell you: For Skill you should not doubt Him, for Faithfulness ye would not doubt Him, and He will tell you what Expence Religion will cost you, and what it will speak to you. But there is another Way that uses to instruct Builders, and that is the Accounts of Builders, the Extracts of their Experience: The Extract of the Accounts of these that have builded and finished that Work, they will tell you what Cost Religion will speak to: There are many have builded and finished their Work, will tell you; and some of them have been at greater Expence, and some of them at lesser Expence. There is a Variety among the Expences of Builders, and some of them has been at more Expence than they needed, because of their Want of Skill in Building. *Jonah* was at much more Expences than he needed; he was, as it were, harled through Hell, which he needed not to have been, if he had taken the Way that GOD commanded him. And therefore ye would look the Accounts of Builders, and these will tell you what Religion will cost you. But ye may say, Who will bring down the great Builders, *Abraham, Isaac, and Jacob*, and those that hold their House above, to give us an Account of their Expence of the Building of their Salvation? But they will tell you, that we have a more sure Word of Prophecy, we have a more sure Word of Revelation than they had. Twenty four Hours
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Consultation of the Son of GOD, and the Troops of the glorified Saints ; we have the clear Mind of Christ in the Scriptures, and the Records of all the Saints Experience, which will give us a full Account what the Expence really will cost us. You have the Great Master's Count-book, that will tell you what it will cost you to build this Tower.

We shall only speak a Word to the Master's Mind in this Compt Book: What is the Master's Mind in this Book ? The first Thing we would be clear of, is the true Expence in building.

And *First*, This Book it gives you an Account of the necessary Charges and Expences that of Necessity ye must be at, ere ye through this Building, the Work of your Salvation. And *Secondly*, It gives you an Account of other incident Charges and Expences which ye may readily be put to ; it both gives you an Account what the Expence of Necessity ye must be at, ere ye through that Work ; and also of the incident Expences that ye readily may be at, ere ye through this Work.

And *First*, As to the Expences that ye must of Necessity be at, if you be Christians : And here ye must, *First*, Be at the Expences of redding the Ground well. *Secondly*, Ye must be at the Cost of laying the Foundation sure and well. *Thirdly*, Ye must be at the Cost of a suitable Superstructure. And, *Fourthly*, Ye must be at the Cost of continuing at it, so long as your Days last. And *Lastly*, Ye must be at the Cost of pulling any Thing down which is not rightly builded upon this Foundation. *First*, Ye must be at the Cost of redding the Ground ; And there are two Things in redding the Ground well. *First*, Ye must be at the digging of the Ground. And *Secondly*, At
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shooling of the Ground. *First*, There must be a digging of the Ground. Ye must digg your Hearts well. It is a Work of Conviction upon the Spirit and the Mind, which we call a digging of the Ground; there must be a deep and through Conviction of these Things which belong to your Peace upon your Spirits. It must be a Work of the Spirit that convinceth the World of Sin, of Righteousness, and of Judgment. *First*, Ye must have a through Conviction of Sin: The Man must be convinced that he is all in Sin, wholly polluted; and that Sin dwelleth in him, and no good Thing at all, and that Sin is greatest of all whatsoever. *Secondly*, And if that Ground were well red, ye must be convinced that there is a Righteousness, by which Men must stand righteous before God, and where it must be had. Ye must be convinced that there is a complete Righteousness in Christ, for the covering of all your Sins, and Provocations. *Thirdly*, The Man that reds the Ground well, he must be convinced of Judgment; he must be convinced that he is under a judicial Sentence of Condemnation, by vertue of Sin, and will certainly be execute, if he do not prevent it, by making Use of Christ for his Righteousness, and Absolution from that dreadful Sentence.

But in the next Place, The Ground must be red by shooling of it. I call this, as it is called in the Scripture, *If any Man come after me, let him deny himself*. There is a Self-Righteousness that he must shool off, or an Esteem of a Righteousness within himself; ye must shool that away in point of Righteousness before God, and not only your Moral Righteousness, and good Virtue; but even also your gracious Righteousness, your Repentance,

penitance, your Faith, and every Thing that is the Fruit of the Spirit working; ye must renounce all as a Foundation to build your Salvation on. And also, ye must shool away your Resolutions, and every Thing in that Nature, all your own good Purposes and Intentions: These are all good; but ye must make your own Use of them, they will do no good here in the Matter of your Justification before GOD.

But *Secondly*, Ye must shool the Ground of Self-strength; ye must not say, As to the Time to come, I shall mend my Life before GOD, I shall do better afterwards. We would have you at this Piece of Preparation this Day; do not think that that will make up the Matter between GOD and you, that ye shall make a Vow, that ye shall be better for the Time to come; if ye red the Ground well, ye must renounce all Confidence of this Kind in your selves, and must lay no Weight upon it in the Matter of your Righteousness and Justification before GOD.

But in the next Place, Ye must be at this Piece of Cost, to lay a suitable Foundation, after ye have red the Ground well; ye must lay the Foundation well also, if ye would build and finish this Work or Tower. Now to lay the Foundation, it is to close with Christ entirely, as he is designed and set apart of GOD for the Salvation and Happiness of the Elect; ye must be unite to Jesus Christ by Faith; ye must lay hold upon him, and close with him by Faith, as he is designed of God, and as your Need of him requires. But, truly there are many that are ignorant of Faith: How few are there that know really what Faith is! We suppose that their Number be but very few.

few. But, if ye would take up the Object of it, ye must take it up under these four Considerations. You have them in the 1 Cor. i. 30. where it is held forth, That GOD the Father gave Christ to the Elect, to be Wisdom, Righteousness, Sanctification, and Redemption. Now these that believe in him, and lay this Foundation well, they close with him under these Considerations.

First, He comes to make you wise; you must apprehend him so; he is given to be Wisdom to you. They shall be all taught of GOD, says the Scripture. He came out of the Bosom of the Father to teach: If ye apprehend him right, you must take him so, for to make you wise, and to instruct you in the whole Counsel of God, relating to your Salvation.

Secondly, You must take him for Righteousness; you must apprehend him for your Righteousness before GOD, and your Acceptation with him: Sicklike, if ye apprehend him right, you must take him for Sanctification; if ye lay this Foundation right, you must apprehend him to make you holy. And *Lastly*, You must take him for complete Redemption, for the putting on of the Cop-stone of your Salvation. If ye do not apprehend him under these Considerations, and close with him intirely, as he is designed and given of GOD to the Elect, ye will never lay the Ground-work of your Salvation aright.

But in the *Third* Place, Ye must be at the Expence of a Superstructure suitable to the Foundation; therefore the Christian is called the Builder. Believers must build up themselves on this Foundation. You know that a Foundation is to no purpose without a suitable Superstructure. Now, if ye would
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know what this Superstructure is, It is *First* a Throne in the Heart for Christ; if ever ye resolve to come to Heaven, ye must build this Throne; it is a Throne of Love, and it is a Throne of Subjection in your Heart: Ye must set Him in the chief Seat of your Affections, and love Him above all Things under Heaven; And also, Ye must be subject to Him in every thing which he has commanded you. Ye must be obedient to Him in every Thing; because it is a Marriage, as well as a Building. Ye must compt this Piece of your Cost; Ye must be at all these Pieces of Expences, to give Him your Love, that there be none to him in respect of Love and Subjection; Ye must be subject to Him in all Things, in all his Commands, and in all his Dispensations; this is absolutely necessary, that he have a Throne in your Heart, and that he reign over you.

A *Second* Piece of this Superstructure, and it is an adorning of this Building, and this is Holiness. Holiness is a necessary Piece of Charges, if ye would intend to build this Tower, and not to come foul off. Holy ye must be, or ye shall never finish this Work; for, without it, no Man can enter into Heaven; if ye intend to build without Holiness, ye will but deform and deface this Building. Holiness is a most necessary Piece of Superstructure to this Building.

Thirdly, Obedience. Obedient ye must be under the Direction of Christ as under a Father; You must have a Respect to all his Commandments, abstracted either from Reward or Punishment, and as to all of them, and not to some of them that suits their Humours best, but to all of them great and small; you must not break any of his Commandments, but you must have an universal Respect to them all.

Fourthly, Ye must be at the necessary Expences of the Cross. You must be crossed of your Humours either from Men or from GOD; it will not be as ye would, but it will often be as you would not. Ye must endure the Cross; In the World ye shall have Tribulation.

Fifthly, Ye must necessarily be at the Expence of mourning over a pierced Saviour, Zech, 12. 10. *They shall look to him whom they have pierced, and they shall mourn, as for an only Son, and as for a First-born*; since you must have this on the Account of his being pierced by our Iniquities, this is a necessary Piece of the Superstructure of this Building; what ever your Sins have been, ye must be brought to this, to mourn over them, for your piercing of Christ by them. Repentance is a most necessary Piece of this Building; you must be at the Expences of it, else ye will never finish this Work and Tower.

Sixthly, If ye will know the Expence of this Building, ye must be at the Cost of Intestine Wars, Enemies at home within; you must fight against them all: Every one that is Christ's, hath crucified the Flesh, with the Affections and Lusts thereof. Ye must be at all the Expences (I say) of intestine Wars; Ye have all great and masterful Lusts and Enemies within, which you must fight against and overcome, or ye shall never build this Tower: You must take up a Warfare against Corruption within you, if ye resolve to build, and also to finish. You may think to be Christians without Mortification, but you shall know it, that ye shall never build and finish this Tower without it. Fight ye must, ere ye shall finish this Tower.

In the next Place, Ye must look the Master's Compt-Book; the Book of Acts will tell you,
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There is some incident Charges ye may be put to; it may readily cost you some Things that ye think not of (I should have spoken to the other two, but I pass them, (to wit,) that a Man must continue at this Work of Building the Tower all his Days, till the last Day, even till the Day of his Death, he must never give it over: And also, he must be at the Cost to pull down Civility or Education, or moral Honesty, or whatsoever it be that hath been not rightly builded, must be pulled down; but I pass this.) And I say, the Compt-Book tells you, that ye may be put to some Pieces of incident Charges which ye know not of, and I shall give you them in these three Words.

First, Ye may be put to this Piece of Charges and Expences, to have the great Part of the World upon your Tops, and to have Contradictions and Reproaches from the Men in the World, yea, even from the greatest of Men; ye must reckon that this may be a Piece of your Expences ere ye finish this Building; and if ye mind to build and finish your Building, ye must resolve with this Piece of Expence and Cost; you may meet with it, I say, with Reproaches and Contradictions from the Men of the World: The Christian Builder may meet with these.

Secondly, The King's Book gives you this Account of it; you may be put to build with very great Loss, such as the Loss of Father and Mother, and the Loss of Wife and Children, and Lands, and Lives; it may be that ye be put to this Piece of Cost, that ye shall lose all, and your very Life also, ere you ever can finish this Building. Ye may be put to the Loss of Father's Favour, and Mother's Favour, and the Favour of Church and

State: This may be a Piece of your Expences, if ye intend to build and finish. Ye may resolve with your selves that ye may readily be put to build with the Loss of the best of your Enjoyments, yea, with the Loss of your very Lives; this is a Piece of Cost which many have been put to, ere they finished this Building.

In the *Third* Place, A Christian may be put to this Piece of incident Charges, they may be put to build with many discouraging Disadvantages: As *First*, Thou may be put to build in such a Case as there is none in it but thy self, none to break the Ice before thee, and none to bear thee Company; this was *Elijah's* Grief and Complaint, that, there was none left in all *Israel* but himself. It is an ordinary By-word among Folks in Duties, that they have no Heart to, that they would do them, if others would do them, with them; but they have no Will to, do them their alone: But remember, it may be thy Case to be put to build, and not one with thee, not one to bear thee Company; and yet thou must build, if thou intend to come fair off.

But, *Secondly*, Ye may be put to build without the publick Ordinances. What in case this should be your Lot, to be put to build this Tower without the comforting and encouraging Ordinances, and yet it may be your Lot to be put to build without them: Ye may be put till it, to be Christians, and to be holy, and yet want the preaching of the Word, and to want the Sacraments and Sabbaths: Now, what would ye be for Christians, if all these were away? And yet, I say, if ye count the Cost right, ye must conclude, that this may be your Lot, to be put to build without Enjoyment of the publick Ordinances. It was *David's* Lot, he was de-

deprived for a considerable Space of the encouraging and comforting Ordinances, which was very sad to him. So I say, it may be your Disadvantage to want the Enjoyment of the precious Ordinances (which was very sad to him :) and yet, what must ye do? must ye give it over? No, no, ye must not give it over, you must build still, if ye intend to finish, and not to come foul off.

Thirdly, If ye be a Builder, ye may be at this Disadvantage with it, that ye and the Master-Builders may be at a Variance about this Building; this may be a Piece of thy Discouragement, and a Piece of thy incident Loss, to be at Variance with the rest of these that are building. You know the Church has been at this with it: The great Master-Builders have been all on others Lugs about this Building, *Moses* and *Aaron*, *Paul* and *Barnabas*; ye see what Variance and Strife was among these Master-Builders about this Work. This is a Piece of incident Cost that ye may be put to, ere ye finish this Work, you may be at Strife and Variance with the rest of these that are building.

Fourthly, I will tell you of another Piece of incident Charges, which useth to be very discouraging to the Builders of this Tower, and it is this, To see their Neighbours pull down what formerly they builded, and build what formerly they pulled down. Would not this be very discouraging to a Builder, to see his Neighbour upon the Wall pulling down what formerly he builded, and that very well? yet ye must build notwithstanding. This was *Paul's* Lot, when he charges *Peter*, and reproves him for building that which he had destroyed. I tell you, this may be your Lot also, to see these who were your Fellow-Builders pull down what they formerly builded very well, and build that
which

which they destroyed. And what will ye do? You must not give over, but must build still, notwithstanding of this Discouragement.

A *Fifth* discouraging Disadvantage that ye may be put to, to build with, and it is this, When ye have neither Heart nor Hands to build with. *David* says, *My Heart and Flesh fails me.* Must he give it over then? No, he must not give it over, but set better to it than ever he did; this is an incident Piece of Loss, that ye may be put to build this Tower with, when ye have neither Heart nor Hand to Work.

The *Last* Piece of incident Loss, that useth to be very discouraging to the Christian in building this Tower, and it is this, He may be put to build in the Dark; it is a very great Discouragement to build and to be in Darkness about his Interest, and about his Duty, and about the Promises.

First, Thou may be called to build when thou art in the Dark about thy Interest, not knowing that thou hast any Thing ado with Christ, savingly; thou not knowing that thy Person is accepted, let be thy Performances; not knowing but all thou dost is casten at by GOD, and looked upon by him as thy Sin, and yet thou must build: Ye must reckon this Piece of Loss with your selves, that ye may be brought to build in Darkness about your Interest.

Secondly, You may be at this Disadvantage, to be in the Dark about thy Duty, and that in two Respects, *First*, Thou knowst not that the Promise that is made to the Duty belongs to thee; I say, thou may be put to Work and to Duty, and yet know not whether or no thou hast a Right to the Promise that is made to that Work or Duty. *Secondly*, Thou knowst not to what Purpose thy Work

Work is, and yet you must work. Yet you must go forward, although you see not to what Purpose your Work is.

And *Thirdly*, Ye may be put to build in the Dark about the Promises, not knowing that a Promise in all the Word of GOD belongs to thee. Now, Sirs, if you intend to build and finish this Tower, the Work of your Salvation, you must reckon with your selves to meet with all these Pieces of Expences both necessary and incident: Lay your Account with them; for if ye do not seriously intend to be at all these Pieces of Expences, if ye be called thereto by GOD, ye will never build and finish this Tower and Work.

We come in the next Place to the second Part of Reckoning, and it is this, The Man is now to count with himself, what Mind he has for this Work upon such Terms and Conditions.

First, The Man must lay his Hand upon the Book, the Master's Count-book of Rates, and reckon what Charges and Expences the Building of this Tower will amount unto; and then he must lay his Hand upon his Heart, and ask at his Heart, how it likes to build on such Terms and Conditions? He must spear at himself, if he has a mind to this Work upon such Conditions. Would you build and not come foul off? then, I say, You must reckon with your selves, whether or no ye have a mind to ware all this Cost upon it, which the Master's Count-book tells you, you must ware on it, if you intend to finish this Work. I shall tell you, if ye be minded, ye will find your Hearts subscribing these Accounts in these few Instances. *First*, Your Hearts will subscribe to the Reasonableness of these Accounts. He that counts the Cost right, and is content to be at all this Cost,

Cost, he subscribes to the Reasonableness of it ; he says in his Heart, that it is very reasonable that he have the Ground well rid, and it is very reasonable that he lay the Foundation well, and that he have a suitable Superstructure ; and that, if the Lord call him to it, he be at every Piece of incident Loss whatsoever : If ye reckon right, your Heart will say, All is reasonable. Every Builder will not subscribe with all these Accounts ; but he that counts right, will subscribe with all his Soul to the Reasonableness of them all ; he will account them in his Heart every one reasonable. This will be a necessary Piece of Preparation to you all this Day, before ye approach this Ordinance, to go through all these Pieces of Expences, and see how your Heart joins with them : You would ponder and consider them with your Heart, if it thinks them reasonable Terms and Conditions.

Secondly, Your Heart will subscribe to the Disproportion that is betwixt the Building and the Expences ; but beware to think that Heaven is beholden or obliged to any Body for any Thing that they can do or suffer ; but ye are to think your selves the more obliged to the free Grace of GOD, that has given you a Heart for it, and has helped you to be at all this Cost and Expences about it : I say, If your Hearts subscribe aright to all these Accounts, it will say, that the Expences are infinitely short of the Building ; and ye will say with the Apostle, *It is not worthy to be compared with the Glory that is to be revealed*. Your Hearts will abhor and disdain (in a Manner) every Thing they can either do or suffer, as to be right, in Comparison therewith.

Thirdly, If ye count right, and your Hearts be well minded in this Matter, your Minds will sub-

subscribe to these Accounts as desirable; that is to say, Your Souls will have an insatiable Desire to have Strength to be at this Work: Ye will say, (although ye had never so much Conviction of your Inability) O if I had Gear for its Sake! Your Hearts will be troubled for nothing, but for the Want of what ye stand in need of, in order to this Building. If your Hearts be well minded for this Building, ye will subscribe to all these Accounts as desirable; ye will think it your Glory to be at all this Cost.

And *Fourthly*, If your Hearts be well minded for this Building, ye will be resolute for it, that ye will build at all this Cost; if ye can be able by any Art of Heaven, ye will build, although ye should be at all Cost and Expences. Says *David*, *I have sworn and I will perform it, that I will keep thy righteous Statutes.* If the Heart be right in this Matter, it will resolve to build, altho' it be at all this Cost that we have named; that must be a Piece of Peremptoriness, that ye will be Christians, if you should sell all that is out of your Eye-holes for it. This was the Way of the wise Merchant, that sold all that he had, and bought the Field with the Pearl of great Price. The Man who has a Mind for this Building, he will be resolved that he will do his Utmost for the Accomplishment of it.

We shall in the next Place come to the third Part of the Reckoning, and it is this. Ye must now reckon with your Purfes, and see if ye have sufficient there to be at all the Cost, as I told you. You must first lay your Hand upon the Book, the Master's Count-book, the Book of Acts, and see there what it will cost. *Secondly*, You must lay your Hand upon your Heart, and ask at it how it is

content to be at all this Cost. And *Thirdly*, Ye must look your Purse, and see whether ye have sufficient to be at all this Cost. Now ye see what the Expende is, and ye know what your Mind is : Now, what have you to build with ? Have ye sufficient for the Accomplishing of this Building ? I shall speak a little to this one Question, How shall a Man know that he hath sufficient Furniture for this Work ? In Answer to which, *First*, Ye know a Man may be said to have, if he have in his own Hand, or in a Friend's Hand. *Secondly*, He may be said to have, if he have Money, or if he have Pennyworths. *Thirdly*, He may be said to have, if he actually have it, or if he have for Incoming.

Now I would in the *First* Place say, that if ye can neither have in your selves nor in others, ye are not stocked for Building ; if ye neither have it in your selves nor in Christ, ye are not sufficiently stocked for this Building : For these that have neither in themselves nor in Christ, have nothing. *Secondly*, If thou thinks thou hast sufficiently in thy self, thou hast nothing : These that look upon themselves as being able to accomplish the Work of their Salvation by what is in themselves, they are able to do nothing in it at all. And *Thirdly*, If there be any Thing in thee, if thou think it is thy own, thou art dreadfully mistaken, for thou has nothing but what thou hast received. And *Fourthly*, If thou have betwixt thee and Christ, it is all one as if thou had it in thy own Hand, for he will not let thee want ; if thou have enough betwixt Him and thee, thou needs not be afraid, thou hast sufficient Furniture for this Building.

In the next Place, we shall give you some Evidences of the Persons that have a sufficient Stock for this Building :

First,

First, If thou can say, That Christ entred thee to the Work, and has given thee a little Stock to begin with : And what is the Christian's Stock that is given them by Christ (as I was saying) it is having the Ground well red, having the Heart throughly convinced of Sin and Misery, and of their Inability to do their own Business ; if thou can say, The Lord hath done so unto thee, he hath given thee a Stock for this Building.

Secondly, If thou have a sufficient Stock, and therewith have laid the Foundation, If thou can say, That thou art united to Him by Faith, and closed with Him for all the Ends He came for into the World, and for the Necessities thou art under, and for all that the Father hath designed Him for, *and a Bone of him thou dare not break* : If thou can say so, you have a begun Stock.

Thirdly, If thou have a sufficient Stock for this Building, then ye have the Faith of His Sufficiency, that He is All-sufficient, and compleatly able to do your Business ; If thou can say, He has caused thee to look upon Him as One having All-sufficiency in Him, and looks upon this Work as impossible for thee to work and through it, in thy own Strength, as for a Camel to go through the Eye of a Needle ; but when thou looks to Christ, and looks upon Him as All-sufficient, and compleatly able to help thee to through this Work, *Paul* was at this, when he said, *He was not of himself able to think a good Thought* ; but says he elsewhere, *I am able through Christ to do all Things, Through Christ who strengthens me.* If thou can say, That He has helped thee to this, he has given thee a Stock for the Building.

Fourthly, If ye have a sufficient Stock, then ye have

have the Faith of Christ's Communication, that he is willing to communicate, and let out of his All-sufficiency for helping of you to through this Work; if thou can say that thou hast the Faith of his Willingness to communicate, and let out his Fulness for the helping of thee to through this Building, then thou hast a goodly Stock for it, and thou art in Case to manage this Work to purpose.

And *Fifthly*, If ye have sufficient for this Building, then ye must not only have of his All-sufficientness, and of his Communicativeness, but also an active Faith to imploy Him. You must have a Faculty of going to Him, and imploying Him for drawing Water out of the Wells of Salvation; if thou hast an Heart to wait on Him, and imploy Him, it is an Evidence that he has given thee a little Penny in Hand for this Building.

And *Lastly*, If ye have sufficient for this Building, then he has given thee a Heart to make Use of every Thing that thou meets with, for the advancing and promoting of this Building.

And now, Sirs, to come to a Close, I shall reduce it to a Word of Exhortation. He has given you Sabbaths, and instructed you more than the Beasts of the Fields; Ye have Souls also; and it may be, He has given some of you meikle idle Time, which ye spend in Vanity. O if ye would make Money of it, and ware it on this Building! Have ye Power? Have ye Greatness? O imploy it for GOD; and if the Lord has given you a Heart to make Money of Pennyworths to advance this Building, it is an Evidence that you have a sufficient Stock for this Building. He has given you Ordinances also, then make Money of it, and improve it for this Building, and let it be your Errand at this Ordinance to get Furniture for your Work. *Amen.*

Parliament, and the Bonds as now taken, where the Premium is not actually paid.

No. 8. concerning Liferenters only, there being none such now insured, and the 2d Article excluding all such for the future, said 8th Article is left out of this Plan.

No. 9. is plainly temporary, respecting only those who subscribed originally.

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No. 10. No. 7. of this Plan is precisely in Terms of it as to the Appretiators Powers, only putting the Exercise under some Regulations thought necessary for the Security and Satisfaction of Sufferers, and leaving out the Part which concerns Liferents, for the Reason noticed on No. 8th. What concerns the Election of Appretiators is left to the Article concerning all the Elections.

No. 6th of this Plan settles a general Rule for determining what shall be deemed a total Loss, as to which the original Articles are entirely silent.

No. 11. What concerns the Duty incumbent on Sufferers as to

